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THE ROLES OF PESANTREN AND MADRASAH IN MODERN SOCIETY

Abdul Mujib

Institut Agama Islam Negeri Metro

abdulmujib@metrouniv.ac.id

Yuyun Yunita

Institut Agama Islam Negeri Metro

yuyunyunita@metrouniv.ac.id

Syabbul Bachri

Univesitas Islam Negeri Maulana Malik Ibrahim Malang

syabbulb@uin-malang.ac.id

Abstract

Pesantren (Islamic boarding schools) have an independent structured learning model. The learning process is carried out informally with the sorogan and bandongan methods, which take place every day. Pesantren and Madrasah (Islamic school) are religious educational institutions managed by organizations or independently to strengthen Islam in society. There are two main strategic roles of Pesantren and Madrasah; to produce a cadre of scholars who study religion and educate students to know science, be skilled, and care about social issues. In modern developments, the demands of the role of Pesantren and Madrasah are increasingly complex. Socio-economic problems that occur in society, such as disintegration, poverty, and moral decline, are increasingly open and rampant in society and can be minimized by the presence of Pesantren and Madrasah. Therefore, Pesantren and Madrasah are expected not only to be able to solve problems related to religious beliefs but also to be involved in solving social problems.

Keywords: *Pesantren (Islamic Boarding Schools), Madrasah (Islamic Schools), Islamic Education, Modern Society.*

A. Introduction

Pesantren (Islamic boarding schools) exist in different circumstances, and it is almost certain that this institution, in showing its simplicity to the diversity of its very simple and distinctive circumstances, never ends. Moreover, all the components in it, such as the *Kiai* or *Ustadh* (teachers), and students continuously devote themselves to the continuity of *pesantren*. But, of course, this cannot be measured by the cutting-edge instruction system guidelines where the teaching staff is paid in material form because of their hard work (Nata, 2001, pp. 100-102).

Teachings that are able to design talented and reliable students can ultimately create graduates who are ready to be used in government agencies. With modernization, the world of *pesantren* has reacted differently. Some *pesantren* refuse to mediate with the government because they are considered to undermine the existence of regular *pesantren*. However, *pesantren* provide multipurpose reactions by adopting the existing tutoring system informal learning. So that many *pesantren* have emerged with various types and have called themselves modern *pesantren* (Masyhud & khusnurdilo., 2003, p. 111).

B. Roles of *Pesantren* in Modern Society

1. *Conceptions of Modern Pesantren*

Since its awakening in the middle of the *Walisongo* period, *pesantren* have continued to be the basis for the development of Islam in Indonesia. For a long time, apart from being an educational institution, *pesantren* also took on social teaching. As a result, *pesantren* became the control of the surrounding community in responding to the challenges of the times. In this *pesantren*, *Kiai* becomes a “channel” for the outside community in the life of the surrounding community.

In the early 70's, some people needed *pesantren* to provide general lessons for their students (Barnawi & Arifin, 2017, p. 56). This has led to differences in conclusions among observers of *santri* (students) and *pesantren*. Some argue that *pesantren* as special and typical educational institutions must maintain the traditional system. Even so, another

conclusion needs *pesantren* to start adopting a social and instructive component from the outside (Madjid, 1985, p. 126).

After a long journey, at the beginning of the 20th century, the unused components took the form of classical teaching that began to enter the *pesantren*, usually, as one of the consequences of developing formal schools established by the Dutch government through political ethics, which implement a classical teaching framework.

Currently, *pesantren* in the provision of education and teaching can be classified into three forms, namely (Hasbullah, 1996, p. 45):

- a. *Pesantren* are institution that adhere to Islamic teachings, and educational teachings, which are generally provided in a non-classical manner and students often live in huts or dwellings within the *pesantren*.
- b. *Pesantren* is an institution that gives education and Islamic teachings, whose students are not provided with facilities in the *pesantren* complex but live scattered around the corners of the city around the *pesantren*. The implications and methods of teaching are given using the *weton* framework, that is to be precise students come in droves at certain times to learn in *pesantren*.
- c. *Pesantren* is currently a joint institution between a framework and *pesantren* that provides education and teachings of Islamic Religion using *bandungan*, *sorogan*, or *wetonan* system, in which students are given lodgings commonly referred to as modern *pesantren* that meet the criteria for non-formal education and administration of formal education. Both *madrasah* (Islamic school) and schools are opened at different levels.

Meanwhile, in terms of regulations, the Minister of Religion of the Republic of Indonesia, in power number 3 of 1979 classified the types of *pesantren* into four, they are:

- a. *Pesantren* type A, which is a place where students consider and live in an *pesantren* environment with the education that takes place in a traditional manner (*wetonan* or *sorogan* framework).

- b. *Pesantren* type B, which provides classical education, and teaching by *Kiai* is an application that is given at certain times. *Santri* live in an *pesantren* environment.
- c. *Pesantren* type C, to be precise, *pesantren* is a place to live while students consider outside (inside madrasahs or other open schools), *Kiai* as manager and guide for *santri*.
- d. *Pesantren* Type D, which organizes the *pesantren* bungalow system as well as the school or *madrasah* framework.

From the four types of *pesantren* above, it appears that such as type A may not be included in the category of modern *pesantren*, even though in a modern system, it is not simple to classify them into types of *pesantren* called *salafiyah* (traditional) and *khalafiyah* (modern). This is because at present many *pesantren* that are claimed to be *salafiyah* turns out that there are also logical strategies that are considered more complete than *khalafiyah*.

Modern *pesantren* seek to combine traditionality and educational innovation. The classical model of the formal education system (educating in the classroom) and coordinating the curriculum adopted with certain changes. The polarity of religious knowledge and general science is also removed. These two areas of information are equally instructed but with a more powerful level of religious education. The instruction framework used in the modern *pesantren* is called the *Mu'allimin* system.

According to Barnawi, currently, *pesantren* have undergone significant transformations both in the education system and in organizational elements (Barnawi & Arifin, 2017, p. 56). These *pesantren* have been supervised with a very neat and clean administration. The teaching system is actualized in the same area of obedient teaching and general teaching with the dominance of English and Arabic. Since the mid-1970s, *pesantren* have established and received formal education as a portion of *pesantren*, starting from basic education, additional education, and even higher education, and they have actualized management principles.

With the existence of "boundary" between *salafiyah* and *khalafiyah*, then, as stated by M. Sulthon Masyhud and M. Khusnurridlo, that we can

see the difference between *salafiyah* and *khalafiyah pesantren* by what they contain. (Masyhud & khusnurdilo., 2003, p. 76).

2. *Characteristics of Modern Pesantren*

With changes in both the culture, system, and values that exist within *pesantren*, now *pesantren* known as *salafiyah* (traditional) has now changed to become *khalafiyah* (modern). This change is a reaction to the reaction given by *pesantren* to this current of transformation, so that in the framework and culture of the *pesantren* there are drastic changes, for the cases of:

- a. Changes in the teaching framework from a person (*sorogan*) to the classical framework at that time we are known as a *madrasah* (Islamic school).
- b. Provide general information while maintaining religious and Arabic language information.
- c. Expanding the components of *pesantren* learning, for the ability to illustrate in accordance with the capacities and needs of the community, Islamic expression.
- d. Graduates of *pesantren* are given *shahadah* (recognition certificate) as a sign of completion of the *pesantren* and certain *shahadah* whose respect is the same as an affirmation of the state.

3. *The Purpose of Pesantren Education*

By relying on Allah SWT, *Kiai* begin their *pesantren* education with a sincere intention to enforce his sentence, supported by simple and limited infrastructure. Relevant to the spirit of simplicity, the purpose of education is to create and develop a Muslim personality, namely a personality who believes and is devoted to Allah SWT, has a noble character, is beneficial to society, as a public servant, is independent, free and steadfast in personality, spreads religion, or enforces religion. Islam and the glory of Muslims in the midst of society (*'izz al-Islam wa al-muslimin*), and love knowledge in order to develop Indonesia's personality.

The purpose of the *pesantren* teaching system is to prioritize obtaining useful knowledge rather than pursuing material things.

Through the Ministry of Religion of the Republic of Indonesia, the government has standardized religious education in *pesantren*. In the intensification workshop for the development of *pesantren* on 2-6 May 1978, the objectives of the *pesantren* were: to foster citizens to have a Muslim personality according to the teachings of Islam and instill this sense of religion in all aspects of life as people who are useful for religion, society, and nation (Setyaningsih, 2016, pp. 167-183).

C. Roles of *Madrasah* in Modern Society

1. *Madrasah in the Context of National Education*

The hallmark of *madrasah* is more than just the presentation of religious subjects. That is, this characteristic is not only presenting Islamic religious subjects in *madrasah* institutions but, more importantly, the embodiment of Islamic values in the totality of *madrasah* life. The atmosphere of the *madrasah* institution that contains this characteristic contains the following elements: a) The embodiment of Islamic values in the entire life of the *madrasah* institution; b) Actualizing moral life; c) Management that is professional, open, and plays an active role in society (Akhwan, 2008, pp. 41-54).

With such a *madrasah* atmosphere, it gives birth to a *madrasah* culture which is the identity of the *madrasah* educational institution. However, the autonomy of *madrasah* educational institutions can only be maintained if *madrasah* retain their basis as community-based education with the needs of the new democratic Indonesian society.

The existence of *madrasah* as a national education sub-system needs to be maintained and developed. *Madrasah* education is able to make a significant contribution if it is accompanied by modern and Islamic methodologies. For that, we need teachers who are able to educate and teach with a methodology that is in accordance with the challenges of the times of the students.

2. *Modern Madrasah in Global Competition*

Globalization is a global process due to advances in science and technology, especially in telecommunications and transportation. Globalization brings positive and negative impacts on the interests of the

nation and the State. Positive impact, for example, it is easier for us to obtain information from outside and can help us find new alternatives in solving the problems we face. The negative impact of it is the inclusion of information that we do not need or can even destroy the value order that we have adopted and a symptom that children from the upper levels of society have the opportunity to learn at the best schools and are able to study in quality universities, both in terms of country and abroad. Meanwhile, the children from the lower class did not get these kinds of things; many of them even dropped out.

In the context of preparing students for the changing times due to globalization, *Madrasah* have a very important role. The success of madrasahs in preparing students to face the challenges of a more complex future will produce graduates who have a competitive advantage and become leaders of the *ummah*, national leaders who help determine the direction of the development of this nation.

In order for *madrasah* graduates to have a global perspective, which sees that the entire face of the earth belongs to Allah as a place to serve, madrasahs must also have a global perspective. Therefore, *madrasah* must prepare students to continue their studies and work abroad. For this reason, mastery of foreign language skills (especially Arabic and English) becomes very important, as well as the introduction of foreign cultures and nations.

With graduate competencies that include attitudes, knowledge, and skills in accordance with agreed national standards, *madrasah* are generally community-based education, having a strong basis, because they come from and for the people, and have a value of excellence that is humanistic and divine in nature, namely an educational process that pays more attention to aspects of human potential as social beings and religious creatures, *'abduallah* and *khalifatullah*, as well as individuals who Allah gives the opportunity to develop their potentials.

3. *Preparing Quality, Responsive and Adaptive Madrasahs*

According to Danim, the quality of education is not only measured by the quality of the education output as a whole (education outcomes) but is also related to the context in which the quality is attached and how

much additional requirements are needed for it (Danim, 2008, p. 80). For example, a graduate of Madrasah Aliyah to occupy the world of work does not need to receive additional training before providing services in his workplace, meaning that he is a graduate with higher quality than those who still have to undergo training.

The quality of education can also be measured by the size of the capacity of education services to meet customers' needs in terms of the number of sacrifices required for this, such as costs incurred by the community or government, length of study, and indirect costs.

The challenges faced by madrasahs in carrying out their mission are not small. This is due to:

- a. The change in the orientation of community education. Preparation for the industrialization era has caused the orientation of public education to change from "learning to seek knowledge" to "studying as preparation for getting a job." This is a result of the increasing spread of Western education in Indonesia, which from the start was indeed oriented towards "getting a job." This trend has swept the world because it is this Western model of education adopted in almost all countries in the world. Moreover, this change in orientation makes public schools, which provide more general education, more attractive to parents than *pesantren* or *madrasah*.
- b. General education in the eyes of the community, in general, takes precedence over religious education. This is reflected in the 1994 curriculum, where the percentage of religious education has been reduced. *Madrasah*, which initially prioritized religious studies over general subjects, often scrambled to catch up with public schools in the field of general subjects.
- c. The quality of education services provided by the majority of the *madrasah* is still considered to be lower than the education services provided by some private schools, let alone state ones. The causes of this lack of quality are various: due to the lack of

- d. good management (management) of education, poor quality of teaching staff, and lack of day-to-day operational funds.

Substantially, morality is a rule, good and bad guide, sympathy for the phenomena of the life and livelihood of others, and justice in acting. A moral human means a man who becomes a whole person physically and spiritually, and knows how he should act and how he should act to become an ideal person in the eyes of society. They are people whose daily lives benefit individuals and members of society in general. This problem is the focus of the attention of *madrasah* in maintaining the morality of students.

D. Strategic Role of *Pesantren* and *Madrasah* in Modern Society

It is known that the conventional role of *pesantren* is to carry out the process of transferring Islamic religious knowledge, producing *ulama'* (Islamic scholars) cadres, and maintaining tradition. In modern developments, *pesantren*, *madrasah*, and schools face new challenges, in which the three Islamic institutions cannot escape the modernization process. The impact of modernization, at least, affects these three Islamic institutions from various aspects. Among them are the institutional system, the orientation of the *Kiai-santri* relationship, and the leadership and role of institutions. The orientation of the roles of those institutions is strongly influenced by internal factors of the *pesantren*, especially the view of their *Kiai*, and external factors that are developments and demands of the times (call it the influence of globalization). Observing the increasingly widespread development of globalization, we can be sure that many people "believe" the role of *pesantren*, *madrasah*, and schools in spreading Islam in this archipelago. However, not many of them know when the *pesantren* was firstborn. Historians also disagree about the beginning of the *pesantren*. The existence of *pesantren*, *madrasah* and schools cannot be separated from the spread of Islam in Indonesia.

In modern developments such as today, the demands of the role of *pesantren* are increasingly complex. Socio-economic problems that occur in society, such as disintegration, poverty, moral decline, are increasingly open and rampant in society. *Pesantren* are expected not only to be able to

solve problems related to religious ideology but also to be involved in solving these social problems.

There are two main strategic roles of *pesantren*, *madrasah*, and schools, namely to produce a cadre of scholars who study religion and at the same time know, are skilled, and care about social issues. The role of *pesantren* like this is actually no stranger to the world of *pesantren* because the world of *pesantren* already knows very well that every human being who wants to be successful must master the knowledge and be innovative as the message of the Prophet Mohammed PBUH regarding work ethics in the following hadith: "From Rifa'ah ibn Rafi', that Rasulullah PBUH was once asked which business was the best. He answered: that is someone's business with his own hands and all buying and selling which are clean" (al-Bukhari). The next message of the Prophet that is no less important is "whoever wants to be successful in world affairs must have the knowledge, just as he wants to be successful in the hereafter, and whoever wants to obtain both of them, for him also master the knowledge of the world and the hereafter." (Haningsih, 2008, pp. 27-39).

Pesantren begin by setting the right vision and mission (goals), namely to produce cadres who are experts in religion and qualified in social affairs, then work together with the government to build partnerships to formulate policies and development programs for the future educational institutions. Simple suggestions, for example, by referring to the formal standardized school quality system and industry-based managerial aspects (by still referring to the Qur'an and Hadith).

E. Conclusion

Pesantren are the oldest Islamic educational institution that has functioned as one of the strongholds of the Muslim community, a center for preaching, and a center for the development of the Muslim community. Informally, *pesantren* in Indonesia has functioned as an institution that shapes the character and personality of students. As an Islamic educational institution, *pesantren* has five main elements: the boarding house (*pondok*; *asrama*) where the students stay, the mosque, the students, teaching classical books (*kitab kuning*), and *Kiai*. *Madrasah* are a

form of development from the traditional Islamic education model, namely *pesantren*. The presence of *madrasah* is one of the efforts to reform Islamic education in Indonesia. So it is not wrong to say that *madrasah* are modern educational institutions in the middle of *pesantren* as one of Indonesia's educational institutions.

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